# THE Catholick Answer TO THE Seekers Request: IN A LETTER Directed to the SEEKER, Proving the Real Presence, BY The SCRIPTURE only.

Mark 16. 16. *He that Believeth, and is Baptized, shall be Saved; but he that Believeth not, shall be Damn'd.*

*LONDON*,
Printed for *John* and *Thomas Lane* at the Sign of the *Golden-Anchor* at the Corner of *Wild-street*, nexr *Duke-street*. 1687.

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# The Catholick Answer to the Seekers Request, &c.

SIR,

YOUR Request happening to a Press of my Acquaintance, gave Me the Opportunity of an early Perusal; near the End whereof, I found Your plain Dealing with the *Gentlemen Ministers* of the Church of *England*; telling them, (*Pag.* 8.) in these, or the like Words, *That 'twas Your being in Discourse with a Gentleman of the* Catholick *Perswasion, that moved You to this way of Tryal*; who boldly affirm'd, *That he would prove the* Catholick *Doctrine of the* Real Presence, *by the Express Word of* God, *out of Your own* Bibles; *and that he Challeng'd all* England *to produce him so much as One plain Text, from the Beginning of* Genesis *to the End of the* Revelations, *to prove the Contrary; if they could, then he would be of Their Religion, or of any Other They'd appoint him; which, if he parted with his Own, he thought 'twas all's one.* Upon reading whereof, I found my self concern'd, as being the very Person with whom You had the said Discourse; wherein I own to have utter'd the above Expressions or Words, to that Effect: And what I said then, I'll still perform; tho', for a single Man to Challenge all *England*, I confess, was a little Rash; but, in the Sense I spake it, I again confirm it; that is, *I will prove the* Catholick *Doctrine of the* Real Presence, *by the* Bible *only*; *and I defie the World to produce Me One plain Text, to prove the Contrary; if they can, I will be of Their Religion, or any other They'll appoint:* For, if there be any more than One Religion True, there may be Forty.

But, upon the whole, I find You are resolved to try, what Scriptures We have for it, and what *Protestants* have against it; wherein, I am so far from blaming You, that I highly Applaud and Commend Your Zeal to know the Truth, especially in a Matter

of no less Importance to You, than an Eternity of Bliss or Torments; for, as You have well Noted (*Pag.* 3.) that, *Without*

*Heb.* 11. 6. *Faith it is impossible to please* God; and, that the *Faith*

*Ephes.* 4. 5. which is pleasing to *God*, is *But One*; so, without pleasing of *God*, by Believing this *One Faith*, 'tis Impossible

*Mark* 16. 6. to be Saved, according to St. *Mark*, *He that Believeth not, shall be Damn'd*: And St. *James* tells us, That who-

*Jam.* 2. 10. ever Offendeth in One Point, *He is Guilty of All*: But because this Discourse tends to a Controversie of another Nature, I am not willing to pursue it; and therefore, do set forward to the Matter in Question, which is, That You may be satisfied in the great point of the *Lord's-Supper*, by the Scripture only, (and not by several ways of Arguing, as is usual, *&c.*) to which I submit; and accordingly, shall endeavour to perform the best I can. But, first, You desire to know, (*Pag.* 4.) *What it is We Believe of the Lord's Supper?* Whereunto I answer, and resolve in the *Affirmative* of what You your Self propose, or in plain terms, *I Firmly and Truly Believe, by the same Faith I believe a* God, *That in the* Eucharist, *or* Sacrament (*as You call it*) *of the* Lord's-Supper, *as Celebrated in the* Catholick *Church, is Truly, Really, and Substantially contain'd under the Forms of Bread and Wine, the True Body and Blood, together with the Soul and Divinity of Our Lord* Jesus Christ, *in the self-same Substance wherein he now Sitteth at the Right Hand of the Father which is in* Heaven; *and that is, in the very Substance wherein He was Born of the* Virgin, *and wherein He Lived and Dyed for Us*; with this Difference only, That He was Visible to the Eye of Flesh then, and Invisible to the same now; for, with Our Mortal Eyes, we can no more see Him sitting at the Right Hand of the Father, which is in Heaven, than we can see Him (in Form and Substance) in the Sacrament of the *Lord's-Supper*, which is on Earth; tho' by the Eye of *Faith*, we See and Believe him as Firmly in the One, as Substantially in the Other: For, could We with Our Eyes and Sense of Flesh, See, Feel, Smell, and Taste (if we could distinguish) the Flesh and Blood of *Christ* in the Sacrament, it would not be of *Faith*; for, according to St. *Paul*, *Faith is the Evi-*

*Heb.* 11. 1. *dence of Things not seen*: that is, By *Faith* we Believe what we cannot See, nor by the Sense of Flesh comprehend: For, as Our Saviour said in the Gospel

*John* 6. 63. according to St. *John*, *The Flesh profiteth nothing, it is the*

*the Spirit that quickeneth*; but, as Our Sacred Lord said, in the next Verse, *There are some of You, that Believe not*; and I am Sorry for it, especially for You, from the bottom of my Heart, without Equivocation, or Mental Reservation to the contrary; which are Maxims We utterly abhor in all Cases, wherein any thing of Sincerity, Truth, or Good of Our Neighbour is concern'd; tho', by the Enemies of Truth, it is father'd upon Us, as a Fundamental of Our *Faith*: but, that I may not Digress from the intent You are upon, I return to tell You, That in the above, I have Truly and Really laid down the Substance of what We Believe, of the *Lord's-Supper*; which Doctrine of the *Real Presence*, and *Being* of *Christ's Body and Blood* in the Sacrament, I Affirm and Prove by the Express Words of *God* Himself, in the following Texts, as taken from a Bible of Your own, Printed at *London* by *Bonham Norton*, and *John Bill*, in the Year 1628. And as the Bible is Asserted by *D. T.* in a late Conference, to be the *Protestant Rule of Faith*; so, I hope, no *Protestant* will refuse to be Tryed by his own *Rule*; tho', I fear, whoever Answers Your Request, of the *Protestant* Party, that he will be forced to fly from his *Rule*, and betake himself to Equivocation, and twenty other Figures and Fancies of his own; for he will never be able to stand by his *Rule*, nor will his *Rule* ever stand by him: Wherefore, to the Summ of Your Request, which is, *That We should lay down all the Scripture We can, to prove the Affirmative of Our Part*; and, *That the Act of Parliament-Establish'd Ministers, should produce all the Scripture They can or have, to prove the Negative of Their Part*; I say, the *Negative*, for, That they Deny, what We Affirm for Truth; and this I find is the *Pro* and *Con*, that You'd be Resolved in; and that the Methods You take, are, as it were, Justiciary, *i. e.* to hear the Evidence on Both Sides; the Scriptures, as You Repute 'em, being the Recorded Evidence of Truth; and (as I conceive) Your Design is to hear the Evidence, and not the Parties, by what You say, (*Pag.* 7.) *Without troubling Our selves to tell You the meaning on't*; to which I submit, as near as possible; tho', let me tell You, 'tis a little hard of Our side, that You will not hear Our other Witnesses, who are without Number, in all Ages since *Christ*, that have Believed and Taught this very Doctrine of the *Real Presence*, as We of the *Catholick* Church do now Believe and Teach it: But, to Your Request, These are the Texts which I produce of the *Catholick* Part, to prove Our said *Affirmative*: And,

*John* 6. 64.

First,

First, I prove *Christ's* Promise (before He Instituted the Sacraments), that, *He would give us the Bread to Eat, which came down from Heaven*; and that *The Bread which he would give us, was his Flesh, which he would give for the Life of the World.*

*St.* John, *Chap.* 6.

Vers. 48. *I am that Bread of Life*, says Christ.

49. *Your Fathers did Eat* Manna *in the Wilderness, and are Dead.*

50. *This is the Bread which cometh down from Heaven, that a Man may Eat thereof, and not Die.*

51. *I am the Living Bread which came down from Heaven; if any Man Eat of this Bread, he shall Live for ever; and the Bread that I will give, is My Flesh, which I will give for the Life of the World.*

54. *Whoso Eateth My Flesh, and Drinketh My Blood, hath Eternal Life; and I will raise him up at the last Day.*

55. *For My Flesh is Meat indeed, and My Blood is Drink indeed.*

56. *He that Eateth My Flesh, and Drinketh My Blood, dwelleth in Me, and I in him.*

57. *As the Living Father hath sent Me, and I live by the Father; so he that Eateth Me, even he shall live by Me.*

58. *This is that Bread which came down from Heaven: not as your Fathers did Eat* Manna, *and are Dead: He that Eateth of this Bread shall live for ever.* But (as He saith Ver. 64.) *there are some of you that Believe not.* Which some (not Unbelievers) is since encreased, by the numerous Off-springs of the Pretended Reformation. Lady: For *Protestants* now, like Murmuring *Jews* then, strive (*Third Cap. Ver.* 52.) *Amongst themselves, saying, How can this Man give us his Flesh to Eat?* And as the Disciples murmur'd then, who, *Ver.* 60. said, *This is an hard saying, who can hear it?* And from that time, (*ver.* 66.) *Went back, and Walked no more with Him:* So *Protestants*, who before were of Us, do now go back, with their *How can this be? 'Tis an hard saying, Who can either hear or believe it?* and for this cause, *walk no more with us:* But, unto *Protestants*, as unto murmuring *Jews*, our Saviour Answers, and saith, *John* 6. *ver.* 53: *Verily, verily, I say unto you, Except ye Eat the Flesh of the Son of Man, and Drink his Blood, ye have no Life in you:* And unto *Protestants*, as unto the Unbelieving Disciples, (*For Jesus knew from the Beginning* (ver. 64.) *who they were that Believed not, and who should Betray him*) saith, ver. 61, 62. *Doth this Offend you? What if ye*

*shall*

*shall see the Son of Man Ascend up where he was before?* For that the Doctrine of the Resurrection was of more difficulty to be Believed, than this of giving us Bread to Eat, which should be his Flesh; and to shew the World, that He meant as He said, He suffers all sorts of Murmurers, *Jews*, *Disciples*, and *Protestants*, to go back, and walk no more with Him, without so much as telling them, 'twas but a Parable, or a Figure of his Body, or the like; But, to the contrary, confirms it, *Ver.* 63. *It is the Spirit that quickeneth, the Flesh profitteth nothing: the words that I spake unto you,* They are Spirit, and they are Life: For, if We were not Quickened by the Spirit to Believe, We might, like *Jews* and *Protestants*, murmur too: For, tho' the Flesh of *Christ* did infinitely profit Salvation unto Us; yet Our Flesh profitteth not this Faith in Us to Believe; whereby *Christ* might not complain of Us, as he did of Them; *ver.* 64. *But there are some of you that Believe not*: And unto Us, as unto the Twelve, *Christ* saith, *ver.* 67. *Will ye also go away?* But, with *Peter*, We Believe, and with *Peter* we Answer; *ver.* 68, 69. *Lord, to whom shall we go? Thou hast the words of Eternal Life; and we Believe, and are sure, that Thou art* Christ, *the Son of the Living God*; who can neither Deceive, nor be Deceived.

In the next place, I prove, That, notwithstanding the Repulse this Doctrine met with, by the Murmuring of the *Jews*, and the going back of the Unbelieving Disciples, with their hard saying, *Who can hear it?* and not only to be Rejected of them, but of *Protestants* and Others in after ages; for, *Christ* knew from the Beginning, who they were, and who they should be, that Believed not, and would not Believe: Yet, so absolutely necessary to Our Salvation was the giving Us this Bread, (which should be his Flesh) to Eat, that (mindful of his Promise) the Eve before his Passion, *Mat.* 26.26. *Jesus took Bread, and Blessed it, and Brake it, and gave it to the Disciples, and said, Take, Eat,* This is my Body. And I defie all the Ministers in *England*, to produce so much as One Text to prove it was not his Body: the same being again confirm'd by St. *Mark, chap.* 14. *ver.* 22. *And as they did Eat, Jesus took Bread, and Blessed, and Brake it, and gave to them, and said, Take, Eat,* This is my Body: And who dare give *Christ* the Lye; and say, *'Tis not so*; tho' the same be again confirmed by St. *Luke, chap.* 22. *ver.* 19. *And He took Bread, and gave Thanks, and brake it, and gave unto them, saying,* This is my Body, *which is given*

*for*

*for you*: This do in Remembrance of me. And in like manner of the *Cup*, in all these places, that it was his *Blood*, and the same again by St. *Paul*, 1 *Cor. chap.* 11. *ver.* 23, 24, 25, 26, 27, 28, and 29. to which I refer the *Seeker*; and in the same Chapter, with St. *Paul*, say, *ver.* 30. *For this cause, many are Weak and Sickly among you, and many Sleep*; who have not *Faith* to Believe it, nor Scripture to Disprove it; if they have, assure your self, I will perform my Word, and be of Their, for any other Religion, they shall appoint Me.

Wherefore, I sit down with the above Authorities, as being sufficient to prove the *Real Presence* of *Christ's Body and Blood* in the Sacrament of the *Lord's Supper*; and expect to hear what Scripture Authorities they have, to produce against it; and so soon as they Open, fear not, but We will Trace the Scent, till the *Fox* be unkennell'd: If they go to Figures and Parables, We know how to handle them; but, let them beware how they offer any thing, without shewing a *Rule* for it. For, since they have Asserted the *Bible* to be Their *Rule of Faith*, They cannot take it ill, if by Their own *Rule*, they be Well-Rul'd: Which (till next Occasion) is what offers, From,

SIR,

*Your always Humble, and Obliged Servant,*

N. N.

FINIS.